FREE AND IMPARTIAL

REMARKS

UPON THE

LETTERS

WRITTEN BY THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

Earl of CHESTERFIELD,

TO HIS SON

PHILIP STANHOPE, Esq;

By a Man of the WORLD.

Quod verum atque decens curo & rogo, & omnis in hoc sum.

Hor. Ep. 1. l. 1. ver. 11.

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DEDICATION.

To Mrs. EUGENIA STANHOPE.

MADAM,

MANY thanks are due to you from the public, for being ſo immediately inſtrumental in uſhering to the world the very inſtructive and entertaining letters of the late earl of Cheſterfield, which muſt be read with pleaſure by every man of taſte and learning; and, therefore, to no one could theſe ſheets be with greater propriety addreſſed than to yourſelf.

At the ſame time, Madam, I cannot refrain remonſtrating to you, upon ſome very exceptionable parts which I think ſhould have been ſuppreſſed, in honour of your own ſex, and through a regard to the morals of the riſing generation. That his lordſhip had ſtudied the great book of the world, and was a complete maſter of it, will not be conteſted; and that there is too much truth in many of his maxims, muſt alſo be allowed: but for that very reaſon, I am ſtrongly inclined to believe, that had his lordſhip intended his letters for the public eye, he would prudently have retrenched them.

I have too great a regard for the ladies, not to have attempted their vindication againſt the ſarcaſms his lordſhip has caſt upon them, and cannot refrain expreſſing my ſurpriſe at your urging me to the taſk, by publiſhing his ſentiments upon this occaſion, which he communicates with the greateſt ſecrecy to his ſon.

That

That invariable duplicity which he adviſes, and which you attempt to apologize for, I have placed in its true light; and by fair quotations, Madam, you will find you are miſtaken in ſaying the noble author invariably adheres to the maxim *ſtop ſhort of ſimulation.*

In regard to the excuſe you make for his lordſhip's recommendation of gallantry with married women, I believe you did not expect it could have any force with thoſe who had read his letters; as he is ſo clear in diſtinguiſhing between a *mere gallantry*, and what he ſo explicitly calls an *arrangement.* How far the difference of climate or cuſtom may change the nature of moral rectitude, in ſuch *trifling matters* as *adultery*, I will not pretend to determine; but I ſhould imagine that a robbery or an aſſaſſination, would be held in equal abhorrence at Paris, as at London.

I have, Madam, taken the liberty to dedicate theſe remarks to you, not without hopes that you will avail yourſelf of them in a future edition; as nothing would give me greater pleaſure, than to find lord Cheſterfield's letters one of the moſt unexceptionable books extant.

I have the honour to be, Madam,

With the greateſt reſpect,

Your moſt obedient,

And very humble ſervant,

A MAN OF THE WORLD.

FREE AND IMPARTIAL

REMARKS

ON THE LATE

Earl of CHESTERFIELD's Letters.

THE author of the following pages thinks it incumbent on him, to make ſome apology to his readers for having engaged in a taſk that may appear vain and impertinent. To criticiſe the works of ſo great a man as lord Cheſterfield may be conſidered as the ſummit of preſumption, eſpecially after they have undergone the inſpection, and received the applauſe of the moſt rigid cenſors of the age. Indeed it is a bold attempt—it is oppoſing the torrent of faſhion, and creating enemies by anticipation. But let it be remembered that in this examination it is not intended, like a petulant and moroſe critic, to lay in ambuſh for the ſlips of his lordſhip's pen, and to paſs unnoticed his beauties and excellencies. His knowledge of the world, his inſight into the intrigues of cabinets, his intimate acquaintance with antient and modern hiſtory, and his general extenſive erudition, are by all acknowledged, as well as his wit and politeneſs; and theſe letters give the ſtrongeſt proofs of his abilities as a ſtateſman and a writer, a ſcholar and a gentleman. Yet

we may venture to pronounce that the greateſt men ſometimes err, and if their errors, are from the authority of their characters, adopted and eſtabliſhed, their works, however valuable in other parts, may be more pernicious than uſeful in the world.

It is certain that the collection of letters under inſpection, are conſidered by many as a regular ſyſtem of education, and have been ſtrongly recommended by tutors to their pupils, as containing the moſt certain rules of forming the complete fine gentleman: it muſt indeed be allowed by every impartial reader, that they contain many juſt and uſeful obſervations, and an infinite number of excellent maxims; it therefore, becomes the more neceſſary to point out thoſe that in any degree militate againſt the character of a good citizen and a moral man.

The courtier, the ſenator, and the miniſter, are the three great objects his lordſhip has in view in penning theſe inſtructions to his ſon, as he propoſes he ſhould ſhine in one if not all thoſe elevated ſtations of public life; but the laſt ſeems chiefly to engroſs his attention, and the event proved, he deſtined him to fill it, being afterwards our envoy extraordinary at the court of Dreſden. This conſideration has been urged as a ſufficient apology, for that duplicity of conduct, which is every where recommended, and which his lordſhip ſeems to conſider as the baſis of all his operations. No man acquainted with the buſineſs of a public miniſter will deny that in courts and cabinets, one general tiſſue of intrigue prevails; and that if a negotiator were to declare all he knows, and reveal all his ſentiments, he would never ſucceed in a ſingle negotiation to the ſatisfaction of his court. But is this political cunning to be carried into ſocial life, and to prevail between the moſt intimate friends? If ſo, all ſincerity is to be baniſhed from the world, and it is to become one univerſal maſquerade, for the characters of diſſimulation and hypocriſy.

Whilſt his lordſhip holds the female ſex in the higheſt contempt, with regard to underſtanding, he points out to his ſon the choice

of

of a miſtreſs, and gives the preference to married ladies. It is ſurpriſing, conſidering his lordſhip's natural turn for gallantry, and his attachment to the fair, that he ſhould depict them in ſo very unfavourable a light in reſpect to mental accompliſhments; it is, however, ſtill more aſtoniſhing, that he ſhould ſeriouſly enter into a diſquiſition on the propriety and election of his ſon's amours, a ſubject concerning which few young men require any inſtruction; but that his lordſhip ſhould direct his attention to ſuch females as had already united themſelves by the ſolemn vows of matrimony, is more amazing than either.

Theſe curſory remarks, may, it is hoped, ſerve as a ſufficient plea for entering into a candid diſquiſition of a work, that has already made much noiſe, and been indiſcriminately praiſed, by many who have never ſeen the work itſelf, and have judged only from partial extracts in news-papers and magazines.

His lordſhip opens his correſpondence when Mr. Stanhope was not more than ſeven years of age, and under the fiction of his making a firſt voyage to Holland, he gives his ſon ſome account of the Seven United Provinces. His next letters treat of the Greek and Latin poets, the muſes, Apollo, the talent of making verſes, the Oracle at Delphos, the ſiege of Troy, and other paſſages of ancient hiſtory.

In this part of his lordſhip's letters, he appears to give his ſon credit for a far greater ſhare of learning than uſually falls to the lot of a youth of his years; and at the ſame time he explains to him many trivial things, that a boy who had gone through his accidence, could not be ignorant of.

Many of his ſucceeding letters relate to the Roman hiſtory, which he enters into pretty largely, and then treats of chronology and geography, and afterwards makes many obſervations upon poetry and oratory. His Lordſhip's fortieth letter is written in Latin, and is addreſſed " Philip Cheſterfield, to his dear little Philip Stanhope," which is a compliment to the latter, upon the elegance of his laſt epiſtle.

In his lordſhip's letter of $\frac{10}{21}$ May, 1741, dated from Bruſſels, he gives ſome account of the Low Countries and Auſtrian Flanders. A letter from Spa, contains a copious diſquiſition upon good breeding, in which he ſays, " of theſe leſſer talents, good breeding, is the principal and moſt neceſſary one, not only as it is very important in itſelf, but as it adds great luſtre to the more ſolid advantages, both of the heart and mind." He then draws a humorous portrait of the embarraſſments to which an ill bred man is expoſed, and ſhews how ridiculous he appears in good company.

He tells his ſon, in a letter from Paris, " the people here are well bred, juſt as I would have you be; they are not awkwardly baſhful, and aſhamed like the Engliſh; but eaſily civil, without ceremony. Though they are very gay and lively, they have attention to every thing, and always mind what they are about. I hope you do ſo too, now, and that my higheſt expectations of your improvement will be more than anſwered at my return; for I expect to find you conſtrue both Greek and Latin, and likewiſe tranſlate into thoſe languages pretty readily; and alſo make verſes in them both, with ſome little invention of your own. All this may be if you pleaſe, and I am perſuaded you would not have me diſappointed. As to the genius of poetry, if nature had not given it you, you cannot have it, for it is a true maxim, that *poeta naſcitur non fit:* but then that is only as to the invention and imagination of a poet; for every body can by application, make themſelves maſters of the mechanical part of poetry; which conſiſts in the numbers, rhymes, meaſure, and harmony of verſe. Ovid was born with ſuch a genius for poetry, that he ſays he could not help thinking in verſe, whether he would or not, and that very often he ſpoke verſes without intending it. It is much otherwiſe with oratory, and the maxim there is *orator fit:* for it is certain that by ſtudy and application every man can make himſelf a pretty good orator: eloquence depending upon obſervation and care."

With regard to his lordſhip's model of good breeding in a Pariſian, I cannot help remarking, that every thing in that city concerning externals is carried to exceſs. The women paint, not to imitate nature, but to ſhew they are not aſhamed to have it known their faces are plaiſtered an inch thick: it is, indeed, impoſſible to put a French woman to the bluſh, not only on account of her maſk, but her conſtitutional effrontery, which diſpoſes her never to be diſconcerted at any thing. As to a French petit maitre, his addreſs in public is made up of inſignificant compliments.—*Il eſpere que Monſieur (ou Madame) ſe porte à merveille*, then with a ſhrug of the ſhoulder and a grimace, he takes a pinch of ſnuff, and retires with a *cabriole*—in private it conſiſts of the ſmall-talk of the day, for, as he is completely ignorant of all ſcience, his chief converſation turns neceſſarily upon gallantry and faſhions. And yet his lordſhip ſays, *they are well bred, and juſt as he ſhould wiſh his ſon to be!*

Notwithſtanding his lordſhip eſtabliſhes it as an invariable maxim *orator fit*, and afterwards cites the manner in which Demoſthenes got the better of his ſtammering, there are innumerable examples of men of the greateſt capacities, who could never attain any degree of perfection in oratory. The anecdote of Addiſon is recent in every one's mind, and many others might be produced of equal force. As to the mechanical part of oratory, it may be in ſome degree acquired, and probably another ſtammerer like Demoſthenes might be admired for his eloquence; but unleſs he is poſſeſſed of *invention* and *imagination*, as well as a poet, he will never riſe above mediocrity in elocution.

Several of his lordſhip's ſucceeding letters are taken up with geographical deſcriptions of France, Germany, Aſia, &c. which are equally exact and judicious. We now come to a fragment of his lordſhip's, which the reader will be glad to meet with, as we are told it is all the remains of his epitome of the hiſtory of England, which he had probably begun when he was much younger.

" King

" King Charles I. ſucceeded his father, king James I. and though he was nothing very extraordinary, was much better than his father, having both more ſenſe and more courage. He married a princeſs of France, daughter to Henry the Great; who being a zealous papiſt, and a buſy meddling woman, had an influence over him; which contributed much to his misfortunes. He had learned from his father that he had a right to be abſolute; and had the courage that his father wanted to try for it. This made him quarrel with parliaments, and attempt to raiſe money without them; which no king has a right to do: but there was then ſpirit and virtue enough in the nation to oppoſe it.

" He would likewiſe, by the advice of a hot-headed parſon, (archbiſhop Laud) eſtabliſh the Common Prayer through the whole kingdom by force, which the preſbyterians would not ſubmit to. Theſe and many other violences raiſed a civil war in the nation, in which he was beaten and taken priſoner. A high court of juſtice was erected on purpoſe for his trial, where he was tried and condemned for high treaſon againſt the conſtitution; and was beheaded publickly, about one hundred years ago at Whitehall, on the 30th of January. This action is much blamed; but, however, if it had not happened, we had had no liberties left.

" After Charles's death the parliament governed for a time; but the army ſoon took the power out of their hands; and then Oliver Cromwell, a private gentleman of Huntingdonſhire, and a colonel in the army, uſurped the government, and called himſelf the Protector. He was a very brave and a very able man; and carried the honor of England to the higheſt pitch of glory, making himſelf both feared and reſpected by all the powers of Europe. He got us the iſland of Jamaica from the Spaniards, and Dunkirk, which Charles II. ſhamefully ſold afterwards to the French. He died in about ten years after he had uſurped the government, which he left to his ſon Richard, who,

being

being a blockhead, could not keep it; ſo that king Charles II. was reſtored by the means of general Monk, who was then as the head of the army.

" King Charles II. who during the life of Cromwell had been wandering about from one country to another, inſtead of profiting by his adverſities, had only collected the vices of all the countries he had been in. He had no religion, or, if any, was a papiſt; and his brother, the duke of York, was a declared one. He gave all he had to whores and favourites; and was ſo neceſſitous that he became a penſioner to France. He lived uneaſily with his people and his parliament; and was at laſt poiſoned. As he died without children, he was ſucceeded by his brother the duke of York, then

" King James II. who was of a ſour, cruel, and tyrannical diſpoſition, and a zealous papiſt: he reſolved at once to be above the laws, make himſelf abſolute, and eſtabliſh popery; upon which the nation, very wiſely and juſtly turned him out, before he had reigned quite four years, and called the prince of Orange from Holland, who had married king James's eldeſt daughter, Mary.

" The prince and princeſs of Orange, were then declared by parliament king and queen of England, by the title of king William III. and queen Mary; and this is called the revolution.

" Queen Mary was an excellent princeſs; but ſhe died ſeven years before king William, without children. King William was a brave and warlike king: he would have been glad of more power than he ought to have; but his parliament kept him in due bounds, againſt his will. To this revolution we again owe our liberties, king William dying without children, was ſucceeded by queen Ann, the ſecond daughter of king James II.

" The reign of queen Ann was a glorious one, by the ſucceſs of her arms againſt France, under the duke of Marlborough. As ſhe died without children, the family of the Stuarts ended in her; and

the

the crown went to the houſe of Hanover, as the next proteſtant family: ſo that ſhe was ſucceeded by king George I. father of the preſent king."

From the deſultory manner in which this ſuppoſed fragment is written, it does not appear, if it really was part of a larger work, that it was ever deſigned for the public eye. We find his lordſhip ſo careleſs as to omit dates, on the moſt important occaſions; and it cannot be ſaid that the language is ſo much poliſhed as that of moſt of his other letters. However, as it conveys his lordſhip's private opinion of thoſe princes and protectors who figured with ſo much *eclat* at that period, by their vices more than their virtues, ſuch a *morçeau* will always be read with avidity by every curious reader.

His lordſhip's ſentiments upon dancing and dreſs are ſo very juſt and pertinent, that not to remark them would be conſtrued into a partial neglect of his fine ſtrokes, to make room for criticiſm upon his errors. "Dancing (ſays his lordſhip) is in itſelf a very trifling thing, but it is one of thoſe eſtabliſhed follies, to which people of ſenſe are ſometimes obliged to conform: and then they ſhould be able to do it well. And, though I would not have you a dancer, yet when you do dance, I would have you dance well, as I would have you do every thing you do well. There is no one thing ſo trifling, but which (if it is to be done at all) ought to be done well, and I have often told you, that I wiſhed you even played at pitch and cricket better than any boy at Weſtminſter.

"For inſtance, dreſs is a very fooliſh thing; yet it is a very fooliſh thing for a man not to be well dreſſed, according to his rank and way of life; and it is ſo far from being a diſparagement to any man's underſtanding, that it is rather a proof of it, to be as well dreſſed as thoſe whom he lives with: the difference in this caſe, between a man of ſenſe and a fop, is, that the fop values himſelf upon his dreſs; and the man of ſenſe laughs at it, at the ſame time that he knows he

he muſt not neglect it: there are a thouſand fooliſh cuſtoms of this kind, which not being criminal muſt be complied with, and even chearfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for deſpiſing them, but a fool for ſhewing it. Be wiſer than other people, if you can; but do not tell them ſo."

The following excellent letter upon true and falſe pleaſure, is one of the beſt in the whole collection, and ſhould be read with the greateſt attention by every young man entering upon the world, as the arguments hold good in every rank of genteel life.

" Pleaſure is the rock, which moſt young people ſplit upon; they launch out with crowded ſails in queſt of it, but without a compaſs to direct their courſe, or reaſon ſufficient to ſteer the veſſel; for want of which, pain and ſhame, inſtead of pleaſure, are the returns of their voyage. Do not think that I mean to ſnarl at pleaſure, like a Stoic, or to preach againſt it like a parſon, no, I mean to point it out and recommend it like an Epicurean: I wiſh you a great deal; and my only view is to hinder you from miſtaking it.

" The character which moſt young men firſt aim at is that of a man of pleaſure; but they generally take it upon truſt, and, inſtead of conſulting their own taſte and inclinations, they blindly adopt whatever thoſe, with whom they chiefly converſe, are pleaſed to call by the name of pleaſure; and a *man of pleaſure*, in the vulgar acceptations of that phraſe, means only, a beaſtly drunkard, an abandoned whoremaſter, and a profligate ſwearer and curſer. As it may be of uſe to you, I am not unwilling, though at the ſame time aſhamed, to own, that the vices of my youth proceeded much more from my ſilly reſolution of being what I heard called a man of pleaſure, than from my own inclinations. I always naturally hated drinking; and yet I have often drunk, with diſguſt at the ſame time, attended by great ſickneſs the next day, only becauſe I then conſidered drinking as a neceſſary qualification for a fine gentleman, and a man of pleaſure.

" The ſame as to gaming. I did not want money, and conſequently had no occaſion to play for it; but I thought play another neceſſary ingredient in the compoſition of a man of pleaſure, and accordingly I plunged in it without deſire, at firſt; ſacrificed a thouſand real pleaſures to it; and made myſelf ſolidly uneaſy by it, for thirty of the beſt years of my life.

" I was even abſurd enough for a little while to ſwear, by way of adorning and compleating the ſhining character I affected; but this folly I ſoon laid aſide, upon finding both the guilt and the indecency of it.

" Thus ſeduced by faſhion, and blindly adopting nominal pleaſures, I loſt ſight of real ones; and my fortune impaired, and my conſtitution ſhattered, are, I muſt confeſs, the juſt puniſhment of my errors.

" Take warning then by them; chuſe your pleaſures for yourſelf, and do not let them be impoſed upon you. Follow nature and not faſhion: weigh the preſent enjoyment of your pleaſures, againſt the neceſſary conſequences of them, and then let your own common ſenſe determine your choice.

" Were I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary pleaſure. I would enjoy the pleaſures of the table and of wine; but ſtop ſhort of the pains inſeparably annexed to an exceſs in either. I would not at twenty be a preaching miſſionary of abſtemiouſneſs and ſobriety; and I ſhould let other people do as they would, without formally and ſententiouſly rebuking them for it; but I would be moſt firmly reſolved not to deſtroy my own faculties and conſtitution, in complaiſance to thoſe who have no regard to their own; I would play to give me pleaſure, but not to give me pain; that is, I would play for trifles, in mixed companies, to amuſe myſelf, and conform to cuſtom; but I would take care not to venture for ſums, which if I won I ſhould not be the better for: but if I loſt, ſhould be under a difficulty to

pay, and when paid, would oblige me to retrench in ſeveral other articles. Not to mention the quarrels which deep playing commonly occaſions.

" I would paſs ſome of my time in reading, and the reſt in the company of people of ſenſe and learning, and chiefly thoſe above me; and I would frequent the mixed companies of men and women of faſhion, which though often frivolous, yet they unbend and refreſh the mind, not uſeleſsly, becauſe they certainly poliſh and ſoften the manners.

" Theſe would be my pleaſures and amuſements, if I were to live the laſt thirty years over again; they are rational ones; and moreover, I will tell you they are really the faſhionable ones: for the others are not, in truth, the pleaſures of what I call people of faſhion, but of thoſe who only call themſelves ſo. Does good company care to have a man reeling drunk among them? Or to ſee another tearing his hair and blaſpheming for having loſt at play more than he is able to pay? Or a whore-maſter with *half a noſe*, and crippled by coarſe and infamous debauchery? No; thoſe who practiſe, and much more thoſe who brag of them, make no part of good company; and are moſt unwillingly, if ever admitted into it. A real man of pleaſure and faſhion obſerves decency; at leaſt neither borrows nor affects vices; and if he unfortunately has any, he gratifies them with choice, delicacy, and ſecrecy.

" I have not mentioned the pleaſures of the mind, (which are the ſolid and permanent ones) becauſe they do not come under the head of what people commonly call pleaſures; which they ſeem to confine to the ſenſes. The pleaſure of virtue, of charity, and of learning, is true and laſting pleaſure; which I hope you will be well and long acquainted with."

Though his lordſhip is certainly commendable for colouring as high as poſſible when he is depicting the fatal effects of debauchery; I believe it will be allowed by the faculty, that the loſs of a noſe, or any part of it, is a very rare circumſtance at this period, occaſioned by any

venereal complaint. There are, indeed, many ludicrous ſtories told upon this occaſion, but they are too futile to be recapitulated.

We find in one of his lordſhip's letters, written in 1747, to his ſon, who was then upon his travels in Switzerland, the following lively turn, which is ſelected as a ſpecimen of his lordſhip's wit and pleaſantry :

" DEAR BOY,

" If I am rightly informed, I am now writing to a fine gentleman, in a ſcarlet coat, laced with gold, a brocade waiſtcoat, and all other ſuitable ornaments. The natural partiality of every author for his own works, makes me very glad to hear, that Mr. Harte * has thought this laſt edition of mine worth ſo fine a binding, and as he has bound it in red, and gilt it upon the back, I hope he will take care it ſhall be *lettered* too. A ſhowiſh binding attracts the eyes, and engages the attention of every body; but with this difference, that women, and men who are like women, mind the binding more than the book; whereas men of ſenſe and learning immediately examine the inſide; and, if they find it does not anſwer the finery of the outſide, they throw it by with the greater indignation and contempt. I hope when this edition of my works ſhall be opened and read, the beſt judges will find connexion, ſolidity, and ſpirit in it. Mr. Harte may *recenſere* and *emendere*, as much as he pleaſes; but it will be to little purpoſe, if you do not co-operate with him. The work will be imperfect."

In one of theſe letters we have the weakneſſes of too great men finely diſplayed. " Cardinal Richelieu, who was undoubtedly the ableſt ſtateſman of his time, or perhaps of any other, had the idle vanity of being thought the beſt poet too; he envied the great Corneille his reputation, and ordered a criticiſm to be written upon the *Cid*. Thoſe therefore who flattered ſkilfully, ſaid little to him of his abilities in ſtate affairs,

* His Tutor.

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or at leaſt but *en paſſant*, and as it might naturally occur. But the incenſe which they gave him, the ſmoke of whih they knew would turn his head in their favour, was as a *Bel-eſprit*, and a poet. Why? Becauſe he was ſure of one excellency, and diſtruſtful as to the other. The late Sir Robert Walpole, who was certainly an able man, was little open to flattery upon that head; for he was in no doubt himſelf about it; but his prevailing weakneſs was, to be thought to have a polite and happy turn to gallantry; of which he had doubtleſs leſs than any man living: it was his favourite and frequent ſubject of converſation; which proved to thoſe who had any penetration, that it was his prevailing weakneſs. And they applied to it with ſucceſs." His lordſhip therefore recommends to his ſon, to watch carefully the foibles of great men, to addreſs them with ſkill, and profit of their weakneſs. This, doubtleſs, is a very uſeful leſſon in courts, but in the world it argues ſuch a meanneſs of ſentiment, that it is ſurpriſing his lordſhip ſhould condeſcend to recommend it.

His lordſhip, in the 112th letter, has ſome very curious obſervations upon laughter, which cannot paſs unnoticed. " A pretty perſon, genteel motions, a proper degree of dreſs, an harmonious voice, ſomething open and chearful in the countenance, but without laughing; a diſtinct and properly varied manner of ſpeaking: all theſe things and many others, are neceſſary ingredients in the compoſition of the pleaſing *je ne ſçais quoi*, which every body feels, though nobody can deſcribe. Obſerve carefully then what pleaſes or diſpleaſes you in others, and be perſuaded, that, in general, the ſame things will pleaſe or diſpleaſe them in you. Having mentioned laughing, I muſt particularly warn you againſt it; and I would heartily wiſh, that you may often be ſeen to ſmile, but never heard to laugh while you live. Frequent and loud laughter is the character of folly and ill manners: it is the manner in which the mob expreſs their ſilly joy at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo

ill bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they are above it: they pleaſe the mind, and give a chearfulneſs to the countenance. But it is low buffoonery, or ſilly accidents, that always excite laughter; and that is what people of ſenſe and breeding ſhould ſhew themſelves above. A man's going to ſit down, in the ſuppoſition he has a chair behind him, and falling down upon his breech for want of one, ſets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the diſagreeable noiſe that it makes, and the ſhocking diſtortion of the face that it occaſions. Laughter is eaſily reſtrained by a very little reflection; but as it is generally connected with the idea of gaiety, people do not enough attend to its abſurdity. I am neither of a melancholy or a cynical diſpoſition; and am as willing and as apt to be pleaſed as any body; but I am ſure that, ſince I have had the full uſe of my reaſon, nobody has ever heard me laugh. Many people, at firſt from aukwardneſs, and *mauvaiſe honte*, have got a very diſagreeable and ſilly trick of laughing whenever they ſpeak: and I know a man of very good parts, Mr. Waller, who cannot ſay the commoneſt thing without laughing; which makes thoſe who do not know him, take him at firſt for a natural fool."

That the manner of laughing, like Mr. Waller, is highly ridiculous, and makes a man appear to the greateſt diſadvantage, will inconteſtibly be allowed; but that a perſon ſhould never laugh upon any occaſion whatever, is, I think, debarring one's ſelf of a very great pleaſure; and notwithſtanding his lordſhip's aſſertions, evinces a very cynical and moroſe diſpoſition. Indeed, a man muſt naturally be of a phlegmatic conſtitution, who can ſuppreſs the riſible muſcles upon all occaſions; and, indeed, it runs counter to his general plan of the art of pleaſing, ſacrificing to the graces; for I will venture to ſay when a profeſſed wit ſays a *bon-mot*, and

does

does not receive the plaudit of a laugh, he conſiders the perſon who deprives him of it, not only as an ill bred, but as a ſtupid animal. There is a wide difference between laughing at every thing, and laughing at nothing. There are times when a loud laugh would be very unpolite and ridiculous—in the drawing room, at church, in the ſenate, would be highly reprehenſible; but his lordſhip would not ſurely baniſh it from the playhouſe; and the man who can refrain from laughing at ſome of Congreve's and Moliere's pieces, muſt have but little ſenſibility of their wit and ſatire. Laughter is a faculty beſtowed only on rational beings, and like ſpeech and reaſon, is one of the diſtinguiſhing marks between us and the brute creation. Nature could not certainly deſign, by giving us this diſtinction, to make us ridiculous and contemptible, nor could ſhe mean to beſtow it in vain. A man may by dint of reſolution and habit work himſelf up to ſuch a pitch of ſtoiciſm, as to ſuppreſs the operation of the riſible muſcles, as people loſe the uſe of their limbs for want of exerciſe; but this appears rather a defect than an advantage: and notwithſtanding I revere lord Cheſterfield's memory for his great talents and abilities, I do not envy him his boaſted merit of never having laughed ſince he has had the full uſe of his reaſon.

In another letter his lordſhip ſays, "It is a trite obſervation, that courts are the ſeats of falſehood and diſſimulation. That, like many, I might ſay moſt common place obſervations, is falſe." But how does his lordſhip prove this aſſertion? By ſaying that a couple of farmers will endeavour to over-reach one another as much as two courtiers: probably in ſome inſtances they may; but is it not the ſtudy of a courtier's whole life to wear a double face, never to let the maſk drop, never to ſpeak the whole truth, to worm out the ſecrets of others and conceal his own? In a word, is not this the grand baſis his lordſhip lays for his ſon's conduct through life? and is not the only apology which is offered for this invariable duplicity of conduct, tha the is deſtined for a courtier?

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Then ſpeaking of thoſe who deal in common-place obſervations, his lordſhip ſays he puts them out of countenance, " by looking extremely grave, and when they expect that I ſhould laugh at their pleaſantries, ſaying *well, and ſo*; as if they had not done, and that the ſting were ſtill to come." Is not this directly oppoſite to his rules of good breeding, according to which, he lays it down as an invariable maxim, that the moſt trifling and inſignificant relations ſhould be attended to, without diſplaying the leaſt diſreſpect or contempt for the ſpeaker.

Lord Cheſterfield ſays in his 125th letter, " never be aſhamed or afraid of aſking queſtions; for if they lead to information, and if you accompany them with ſome excuſe, you will never be reckoned an impertinent or rude queſtioner." Mr. Addiſon has eſtabliſhed it as a rule, that we ſhould aſk as few queſtions as poſſible, as they lay us at the mercy of the anſwerer, who may either treat us with inattention or contempt.

His lordſhip, in recommending the peruſal of *the moral reflexions of Monſieur de la Rochefoucault*, * ſays " La Rochefoucault is, I know, blamed, but I think without reaſon, for deriving all our actions from the ſource of ſelf-love. For my own part I ſee a great deal of truth, and no harm at all in that opinion. It is certain we ſeek our own happineſs in every thing we do; and it is certain, that we can only find it in doing well, and in conforming all our actions to the rule of right reaſon, which is the great law of nature. It is only a miſtaken ſelf-love that is a blameable motive, when we take the immediate and indiſcriminate gratification of a paſſion, or appetite for a happineſs. But am I blameable, if I do a good action upon account of the happineſs which that honeſt conſciouſneſs will give me? On the contrary that pleaſing conſciouſneſs is a proof of my virtue."

* Letter 129.

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His lordſhip in this ſophiſticated argument takes it for granted that all our actions muſt be conformable to the rule of right reaſon, and that therefore it is of no conſequence from whence they derive their ſource. But if the whole conduct of our lives is founded on the baſis of ſelf-love, will not many of our actions be neither conformable to right reaſon or virtue? The gratification of our paſſions, which afford, at leaſt, a temporary pleaſure, having no other motive than ſelf-love, may blind us to the duties we owe ſociety, and the ties of friendſhip. Elſe, whence ſo much avarice, fraud, luſt and turpitude of every kind (not forgetting that diſſimulation, which his lordſhip ſo ſtrongly recommends to his ſon upon all occaſions) which ſo powerfully prevail throughout the world? But to ſhew that his lordſhip is reſolved to ſave Rochefoucault, and his opinions at all events, obſerve *how he explains away one* of that author's moſt reprehenſible remarks. He ſays, "the reflexion, which is the moſt cenſured in M. de la Rochefoucault's book as a very ill natured one, is this; *on trouve dans le malheur de ſon meilleur ami, quelque choſe qui ne deplait pas.* And why not? Why may I not feel a very tender and real concern for the misfortune, and yet at the ſame time feel a pleaſing conſciouſneſs at having diſcharged my duty to him, by comforting and aſſiſting him to the utmoſt of my power in that misfortune? Give me but virtuous actions, and I will not quibble or chicane about the motives."

But does Rochefoucault here talk about aſſiſting his friend to the utmoſt of his power, or virtuous actions? Does he not plainly ſay "in the misfortunes of the beſt of our friends, we find ſomething that does not diſpleaſe us." Is it not from the misfortunes that this gratification ariſes, and not from the pleaſure of removing them?

His lordſhip reſolved to make this one of his moſt curious letters, and that it ſhould be nearly of a piece in ſophiſtry and deduction. He has ſcarce quitted Rochefoucault's defence before he comes to the ladies, when he ſays "as women are a conſiderable, or at leaſt a pretty

numerous part of company, and as their ſuffrages go a great way towards eſtabliſhing a man's character, in the faſhionable part of the world, (which is of great importance to the fortune and figure he propoſes to make in it) it is neceſſary to pleaſe. I will, therefore, upon this ſubject, let you into certain *arcana*, that will be very uſeful for you to know; but which you muſt with the utmoſt care conceal; and never ſeem to know. Women, then, are only children of a larger growth; they have an entertaining tattle, and ſometimes wit; but for ſolid reaſoning, good ſenſe, I never in my life knew one that had it, or who reaſoned or acted conſequentially for four and twenty hours together. Some little paſſion or humour always breaks in upon their beſt reſolutions. Their beauty neglected, or controverted, their age increaſed, or their ſuppoſed underſtandings depreciated, inſtantly kindles their little paſſions, and overturns any ſyſtem of conſequential conduct, that in their moſt reaſonable moments they might have been capable of forming. A man of ſenſe only trifles with them, plays with them, humours and flatters them, as he does with a ſprightly froward child; but he neither conſults them about, nor truſts them with, ſerious matters; though he often makes them believe he does both; which is the thing in the world that they are proud of; for they love mightily to be dabbling in buſineſs (which, by the way, they always ſpoil) and being juſtly diſtruſtful, that men in general look upon them in a trifling light, they almoſt adore that man, who talks more ſeriouſly to them, and who ſeems to conſult and truſt them: I ſay, who ſeems; for weak men really do, but wiſe ones only ſeem to do it. No flattery is either too high, or too low for them. They will greedily ſwallow the higheſt, and gratefully accept of the loweſt; and you may ſafely flatter any woman, from her underſtanding, down to the exquiſite taſte of her fan. Women, who are either indiſputably beautiful, or indiſputably ugly, are beſt flattered upon the ſcore of their underſtandings; but thoſe who are in a ſtate of mediocrity,

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are beſt flattered upon their beauty, or at leaſt their graces; for every woman, who is not abſolutely ugly, thinks herſelf handſome; but not hearing often that ſhe is ſo, is the more grateful, and the more obliged to the few that tell her ſo: whereas a decided and conſcious beauty, looks upon every tribute paid to her beauty, only as her due; but wants to ſhine, and to be conſidered on the ſide of her underſtanding: and a woman, who is ugly enough to know that ſhe is ſo, knows that ſhe has nothing left for it but her underſtanding, which is, conſequently (and probably in more ſenſes than one) her weak ſide. But theſe are ſecrets, which you muſt keep inviolably, if you would not, like Orpheus, be torn to pieces by the whole ſex: on the contrary, a man, who thinks of living in the great world, muſt be gallant, polite, and attentive to pleaſe the women. They have, from the weakneſs of men, more or leſs influence in all courts: they abſolutely ſtamp every man's character in the *beau monde*, and make it either current, or cry it down and ſtop it in payments. It is, therefore, abſolutely neceſſary to manage, pleaſe, and flatter them, and never to diſcover the leaſt marks of contempt, which is what they never forgive."

Such is the portrait his lordſhip draws of the fair ſex, how juſtly, let every impartial reader determine. If we conſider for a moment the frame and organization of the different ſexes, will any reaſonable being ſuppoſe that any phyſical cauſe can be given why their reaſoning faculties ſhould be inferior to ours? Is it becauſe they are leſs athletic and robuſt? This would argue againſt his lordſhip, for if we look through the male part of the creation we ſhall find that in general the greateſt geniuſes, have been rather of delicate conſtitutions, and that there are but few inſtances, where men of extreme corpulency or ſtrength have been remarkable for their extraordinary mental faculties. If we compare human kind with the animal world, we ſhall find that the females conſtantly diſplay the greateſt ſhare of ſagacity upon all occaſions, but particularly with reſpect to the preſervation of

their young. Indeed whatever women are taught they take with much more aptitude and facility than men; their fine needle work of various hands diſplay a genius ſcarce ever met with among us; their ſkill in vocal and inſtrumental muſic, their general ſuperiority in dancing, their taſte in dreſs, and many other refinements, prove a quickneſs of apprehenſion, a readineſs of thought, which we ſeldom poſſeſs. So juſt is this obſervation, that woman for invention is univerſally proverbial. If they are not in general ſo learned as the men, it is becauſe they ſeldom receive a ſimilar education. Few are taught the Claſſics, and ſcarce any are made acquainted with the Sciences; but where theſe improvements have been beſtowed, they have always appeared with greater luſtre in the female than the male ſcholar. In the languages that are uſually taught them, they invariably make a more rapid progreſs, and attain a greater purity of pronunciation and idiom, than us. You ſeldom meet with an Engliſhman, however learned in other reſpects, who can ſpeak French with any degree of fluency; but go into any company, and you will not find a girl of twelve years old, who has had a genteel education, but will hold a converſation in that language with all the vivacity of a Pariſian. As to Italian, the ſoftneſs and harmony of their voices, entitle them to be miſtreſſes of that melodious language. The graces his lord hip ſhould have allowed them to poſſeſs by preſcription, as they never appeared but in a female form; and conſequently they have an indubitable claim to thoſe *agrémens* and *attentions*, which his lordſhip ſo ſtrenuouſly recommends to his ſon upon every occaſion, and which he ſeems to think of far more utility in the world, than all the Greek, Latin, and even German he was poſſeſſed of. If his lordſhip had but taken a curſory view of female talents, he would have recollected the *Sapphos*, the *Gongagues*, the *Molzas* and the *Aſpaſias*, whoſe learning and abilities are inconteſtable, and who might have ſerved as patterns in literature even for his ſon. As to politics and government, how came he to

forget

forget in England an Elizabeth, in France a Maintenon. For Claſſic learning and elegant writing in verſe and proſe, a Scuderi, a Dacier, a Montagu, a Macaulay, or a Carter, might have reſcued the ſex from ignorance and incapacity of reaſoning. But he even overlooks his favourite Madam de Sevigni, whom he particularly points out more than once to his ſon, as a model for letter-writing. Nay he will not except lady Hervey, his accompliſhed lady Hervey, of whom his Lordſhip ſays in one of his letters, " ſhe has been bred all her life-time at courts, of which ſhe has acquired all the eaſy good breeding, and politeneſs, without the frivolouſneſs. She has all the reading that a woman ſhould have; and more than any woman need have; for ſhe underſtands Latin perfectly well, though ſhe wiſely conceals it—No woman ever had, more than ſhe has, *le ton de la parfaitement bonne compagnie, les manieres engageantes, et le je ne ſçai quoi qui plait.*"—And yet his lordſhip never met with a woman of *ſolid reaſon and good ſenſe.*

His lordſhip in talking of the neceſſity for a foreign miniſter of diving into the ſecrets of the court where he reſides, ſays, " a king's miſtreſs, or a miniſter's wife or miſtreſs, may give great and uſeful informations, and are very apt to do it, being proud to ſhew they have been truſted. But then, in this caſe the height of that ſort of addreſs, which ſtrikes women is requiſite. I mean that eaſy politeneſs, genteel and graceful addreſs, and that *exterior brillant*, which they cannot withſtand.

" There is a ſort of men ſo like women, that they are to be taken juſt in the ſame way; I mean theſe who are commonly called *fine-men*; who ſwarm at all courts; who have little reflection and leſs knowledge, but who by their good breeding and *train tran* of the world are admitted into all companies, and, by the imprudence, or careleſsneſs of their ſuperiors, pick up ſecrets worth knowing, and are eaſily got out of them by proper addreſs."

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I am glad to find his lordſhip has here reſtored the ladies to a footing with, at leaſt, *fine men*, whom he deſcribes full as trifling and inſignificant as the moſt accompliſhed coquette at St. James's or Verſailles. Had his lordſhip reflected, at the time he was giving the portrait of the fair ſex, upon this race of inſignificants, he probably would have diminiſhed the great ſuperiority, in point of intellectual abilities, he gives us over the women.

We find his lordſhip in the year 1749, long before his ſon had finiſhed his ſtudies, ſpeaking of genteel gallantry as a matter to be winked at, whilſt he is inveighing againſt low debaucheries. His words are, "*a commerce gallant*, inſenſibly formed with a woman of faſhion; a glaſs of wine or two too much, unwarily taken in the warmth and joy of good company, or ſome innocent frolic, by which nobody is injured, are the utmoſt bounds of that life of pleaſure, which a man of ſenſe and decency, who has a regard for his character, will allow himſelf, or be allowed by others."

Though his lordſhip fixes it as an invariable maxim, that his ſon ſhould never utter aught but truth, we find him giving Mr. Stanhope the following advice for his conduct, when at Turin. "Make your court particularly, and ſhew diſtinguiſhed attentions, to ſuch men and women as are beſt at court, higheſt in the faſhion, and in the opinion of the public; ſpeak advantageouſly of them behind their backs, in companies who you have reaſon to believe will tell them again. Expreſs your admiration of many great men that the houſe of Savoy has produced; obſerve *that nature inſtead of being* exhauſted *by thoſe efforts, ſeems to have redoubled them, in the preſent king and duke of Savoy; wonder at this rate, where it will end, and conclude that* IT MUST END IN THE GOVERNMENT OF ALL EUROPE." Is not this ſomewhat more than duplicity? It were to be wiſhed that his lordſhip had in this (and ſeveral other caſes) drawn the very nice line between *diſſimulation* and *falſhood*, for it is, indeed, ſcarce perceptible to the curſory reader.

His lordſhip, ſpeaking of the utility of the command of countenance, ſays "It is ſo neceſſary at ſome games, ſuch as *berlan quinze*, &c. that a man who had not the command of his temper, and countenance, would infallibly be undone by thoſe who had, even though they played fair. Whereas, in buſineſs you always play with ſharpers; to whom at leaſt you ſhould give no fair advantages. It may be objected, that I am now recommending *diſſimulation* to you; *I both own it and juſtify it.* It has long been ſaid, *qui neſcit diſſimulare neſcit regnare*: I go ſtill farther, and ſay that without ſome diſſimulation no buſineſs can be carried on at all." Bravo! my good lord, this is at leaſt honeſt, and ſpoken without diſſimulation. His lordſhip then attempts to ſupport his argument by ſaying that, "It is ſimulation that is falſe, mean, and criminal; that is the cunning which lord Bacon calls, crooked, or left handed wiſdom, and which is *never* made uſe of, but by thoſe who have not true wiſdom. And the ſame great man ſays that diſſimulation is only to hide our own cards; whereas ſimulation, is put on in order to look into other people's." And yet his lordſhip recommends to his ſon upon every occaſion to conceal his own real ſentiments, whilſt he exerts his utmoſt endeavours to extract thoſe of others. Is not this (in the ſenſe of lord Bacon) looking into the cards of others? Notwithſtanding his lordſhip immediately tells us, in the words of lord Bolingbroke, and which our noble author allows to be very juſtly pronounced, that ſimulation is a *ſtiletto*, and which he has peremptorily declared *is never made uſe of but by thoſe who have not true wiſdom*; yet in the ſame letter ſpeaking of the methods to obtain the ladies favour, "Here (he ſays) diſſimulation is very often neceſſary, and even *ſimulation*, ſometimes allowable." Alas! poor females, what have you done to his lordſhip, to bring down his wrath ſo much, that he ſhould wreak his vengeance againſt you, even with *ſtilettoes?*

In his lordſhip's 176th letter to his ſon at Rome, we meet with a paſſage, that requires no other comment, than to remind the reader that

Mr.

Mr. Stanhope was then but eighteen, and that he had long before laid a perpetual prohibition upon the riſible muſcles. " Go to whatever aſſemblics or *ſpectacles* people of faſhion go to, and, when you are there, do as they do. Endeavour to outſhine thoſe who ſhine the moſt; get the *garbo*, the *gentilezza*, the *leggiadria* of the Italians; *make love to the moſt impertinent beauty of condition* that you meet with, and be gallant with all the reſt. Speak Italian, right or wrong, to every body; and if you do but *laugh* at your ſelf firſt for your bad Italian, nobody elſe will laugh at you for it. That is the only way to ſpeak it perfectly; which I expect you will do, becauſe I am ſure you may before you leave Rome."

In his next letter his lordſhip has this curious paſſage, with three ſtanzas written by himſelf.

" I do not preſume to aſk if you have any attachment, becauſe I believe you will not make me your *confident*; but this I will ſay eventually that if you have one, *il faut bien paier d' attentions et de petits ſoins* (you muſt not be ſparing of your attentions and aſſiduities) if you would have your ſacrifice propitiouſly received. Women are not ſo much taken by beauty as men are, but prefer thoſe men who ſhew them the moſt attention.

Wou'd you engage the lovely fair?
With gentleſt manners treat her;
With tender looks and graceful air,
In ſofteſt accents greet her.

Verſe were but vain, the muſes fail,
Without the graces aid;
The God of verſe could not prevail,
To ſtop the flying maid.

At-

Attention by atttentions gain,
And merit care by cares;
So ſhall the nymph reward your pain,
And Venus crown your prayers.

PROBATUM EST.

Whenever his lordſhip talks of the fair ſex, he ſeems particularly apprehenſive about the loſs of his ſon's noſe; and, therefore, adviſes him cautiouſly to avoid all low amours, and to form no connexion but with women of rank. We nevertheleſs find that women of rank, and of the very firſt may, according to his lordſhip's own accounts, be as dangerous as the moſt arrant harlot that patroles Fleet-ſtreet. In a letter addreſſed to his ſon at Naples we meet with this paſſage, "I am told that ſtrangers are received with the utmoſt hoſpitality at Prince ——, *que lui il fait bonne chére, et que madame le Princeſſe donne chére entiére: mais que ſa chair eſt plus que hazardée ou mortifiée meme*, which in plain Engliſh means, ſhe is not only tender but rotten. If this be true, as I am pretty ſure it is, one may ſay to her in a literal ſenſe, *juvenumque prodis, publica cura.*" This is not the only *adorable Princeſſe* to be met with in Italy, France, or Spain, in nearly the ſame ſituation; there are women of the firſt faſhion in each of thoſe countries, who, though they may not have ſo juſt a claim to the title as our *Neapolitan* princeſs, have as full and fair a claim to the *Neapolitan complaint*. If ſo his lordſhip's cautions to his ſon in his amours, do not carry with them that ſecurity which he ſeems ſo ſtrenuous to procure for him.

Lord Cheſterfield in his next letter talking to his ſon of his conduct, when he arrives at Paris, for which metropolis he is ſhortly deſtined, ſays, "You have the French language ſo perfectly, and you will acquire the French *tournure* ſo ſoon, that I do not know any body

likely to paſs his time ſo well at Paris as yourſelf. Our young countrymen have generally too little French, and too bad addreſs either to preſent themſelves, or be well received in the beſt French companies; and, as a proof of it, there is no one inſtance of an Engliſhman's having been ſuſpected of a gallantry with a French woman of condition, though every French woman of condition is more than ſuſpected of having a gallantry. But they take up with the diſagreeable and dangerous commerce of proſtitutes, actreſſes, dancing women, and that ſort of traſh; though if they had common addreſs, better atchievements would be extremely eaſy. *Un arrangement*, which in plain Engliſh is a gallantry, is at Paris as neceſſary a part of a woman of faſhion's eſtabliſhment, as her houſe, ſtable, coach, &c. A young fellow muſt therefore be a very aukward one, to be reduced to, or of a very ſingular taſte, to preſer drabs and danger to a commerce *(in the courſe of the world not diſgraceful)* with a woman of health, education, and rank." It were needleſs to diſcuſs the *moral* ſide of this *uſeful* inſtruction to his ſon; I ſhall, therefore, only obſerve, with regard to the advantage and ſafety which it points out, that there are many *Neapolitan princeſſes* even in Paris.

His lordſhip is very judicious and explicit in a ſucceeding letter, in which he chalks out the pleaſures of a real man of faſhion at Paris, and for which he will furniſh the neceſſary ſupplies. " You will have (ſays my lord) your coach, your valet de chambre, your own footman, and a valet de place; which by the way is one ſervant more than I had. I would have you very well dreſt, by which I mean dreſt as the generality of people of faſhion are; that is, not to be taken notice of for being either more or leſs fine than other people; it is by being well dreſt, not finely dreſt, that a gentleman ſhould be diſtinguiſhed. You muſt frequent *les* ſpectacles, which expence I will willingly ſupply. You muſt play *á des petits jeux de commerce*, in mixed companies; that article is trifling, I ſhall pay it chearfully. All the other articles of pocket money are very inconſiderable at Paris,

in compariſon of what they are here; the ſilly cuſtom of giving money wherever one dines or ſups, and the expenſive importunity of ſubſcriptions, not being yet introduced there. Having thus reckoned up all the decent expences of a gentleman, which I will moſt readily defray, I come now to thoſe which I will neither bear nor ſupply. The firſt of theſe is gaming, which though I have not the leaſt reaſon to ſuſpect you of, I think it neceſſary eventually to aſſure you, that no conſideration in the world ſhall ever make me pay your play debts: ſhould you ever urge to me that your honour is pawned, I ſhould moſt immovably anſwer you that it was your honour, not mine, that was pawned; and that your creditor might e'en take the pawn for the debt. Low companies and low pleaſures are always much more coſtly than liberal and elegant ones. The diſgraceful riots of a tavern, are much more expenſive, as well as diſhonourable, than the (ſometimes pardonable) exceſſes in good company. I muſt abſolutely hear of no tavern ſcrapes or ſquabbles. I come now to another very material point; I mean women; and I will not addreſs myſelf to you upon this ſubject, either in a religious, a moral, or a parental ſtyle. I will even lay aſide my age, remember yours, and ſpeak to you as one man of pleaſure if he had parts too, would ſpeak to another. I will by no means pay for whores, and their never-failing conſequences, ſurgeons; nor will I, upon any account, keep ſingers, dancers, actreſſes, and *id genus omne*; and independently of the expence I muſt tell you, that ſuch connections would give me, and all ſenſible people, the utmoſt contempt for your parts and addreſs: a young fellow muſt have as little ſenſe as addreſs, to venture, or more properly ſacrifice his health, and ruin his fortune with ſuch ſort of creatures; in ſuch a place as Paris eſpecially, *where gallantry is both the profeſſion and the practiſe of every woman of faſhion.*"

" To ſpeak plainly: I will not forgive your underſtanding C—s and P—s; * nor will your conſtitution forgive them you.—Laſtly, there is another ſort of expence that I will not allow, only becauſe it is a ſilly one; I mean the fooling away your money in baubles at toy-ſhops. Have one handſome ſnuff-box, (if you take ſnuff) and one handſome ſword; but then no more very pretty and very uſeleſs things."

We have in the 215th letter a very extraordinary acknowledgment from his lordſhip, concerning the ſpeech he made in the houſe of lords upon the alteration of the ſtyle in 1751. " I conſulted the beſt lawyers and the moſt ſkilful aſtronomers, and we cooked up a bill for that purpoſe. But then my difficulty began; I was to bring in this bill, which was neceſſarily compoſed of law jargon and aſtronomical calculations, to both which I am an utter ſtranger. However, it was abſolutely neceſſary to make the houſe of lords think that I knew ſomething of the matter; and alſo, to make them believe that they knew ſomething of it themſelves, *which they do not*. For my own part, I could juſt as ſoon have talked Celtic or Sclavonian to them as aſtronomy, and *they would have underſtood me full as well:* ſo I reſolved to do better than ſpeak to the purpoſe, and to pleaſe, inſtead of informing them. I gave them, therefore, only an hiſtorical account of calendars, from the Egyptian down to the Gregorian, amuſing them now and then with little epiſodes; but I was particularly attentive in the choice of my words, to the harmony and roundneſs of my periods, to my elocution, and to my action. This ſucceeded, and ever will ſucceed; they thought I informed, becauſe I pleaſed them; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greateſt ſhare in forming the bill, and who is one of the greateſt mathematicians and aſtronomers in Europe, ſpoke afterwards with infinite knowledge, and all the clearneſs that ſo intricate a matter would admit of:

* Not if they ſhould be contracted with a woman of faſhion, a *Neapolitan Princeſs?*

but

but as his words, his periods, and his utterance, were not near ſo good as mine, the preference was moſt unanimouſly, though moſt unjuſtly, given to me."

This letter is among many others, meant to evince the powers of rhetoric, the advantages of a happy choice of words, flowing periods, and a perſuaſive enunciation, with very little matter oppoſed to ſound reaſoning, great learning, and juſtneſs of obſervation, unaccompanied with the graces of eloquence. This doctrine his lordſhip takes great pains to enforce, and more particularly as he had been informed that his ſon's enunciation was not amongſt the number of his perfections. It muſt be obſerved upon this occaſion, that, though his lordſhip gives up his knowledge of aſtronomy, his vanity is ſufficiently gratified by the applauſe he received on account of his oratory; and yet it may appear ſurpriſing that a perſon of his lordſhip's good ſenſe, could receive this gratification ſo copiouſly from his auditors, who were ſo little acquainted with the tendency and ſubject of his diſcourſe.

His lordſhip never lets any occaſion ſlip, that will advance his favourite doctrine of diſſimulation. He ſays in one place, "The late lord Strafford governed, for a conſiderable time, the court of Berlin, and made his own fortune by being well with Madame de Wortemberg, the firſt king of Pruſſia's miſtreſs." From whence he deduces the neceſſity of a miniſter's courting the ladies, particularly thoſe in power, flattering their charms, their underſtanding, and their wit, in order to become a favourite; in which purſuit, as his lordſhip has declared, ſimulation as well as diſſimulation is allowable. He concludes this ſubject at preſent, by ſaying, "mere plain truth, ſenſe, and knowledge, will by no means do alone in courts; art and ornament muſt come to their aſſiſtance. Humours muſt be flattered; the *mollia tempora*, muſt be ſtudied and known: confidence acquired by ſeeming frankneſs, and profited of by ſilent ſkill. And above all, *you muſt gain and engage the heart, to betray the underſtanding to you. Hæ tibi erunt artes.*

In

In the 223d letter his lordſhip directly points out to him the choice of a miſtreſs in the following words: " What ſays Madame Du Pin to you? I am told ſhe is very handſome ſtill: I know ſhe was ſome few years ago. She has good parts, reading, manners, and delicacy; ſuch an *arrangement* would be both creditable and advantageous to you. She will expect to meet with all the good breeding and delicacy that ſhe brings; and as ſhe is paſt the glare and *éclat* of youth, may be the more willing to liſten to your ſtory if you tell it well. For an attachment, I ſhould prefer her to *La Petite Blot*; and for a mere gallantry, I ſhould prefer *La Petite Blot* to her, ſo that they are conſiſtent, *et l'une n'empeche pas l'autre*, and the one does not interfere with the other."

As a ſequel to this advice we find in his lordſhip's next letter, the following curious paſſage, which may be pronounced truly original, as written from a father to his ſon. His lordſhip wrote it in French, but I ſhall lay it before the reader in a literal Engliſh dreſs.

" What do you mean by your " If I durſt?" what ſhould hinder you from daring? One always dares, if there are hopes of ſucceſs; and if even there are none, one is daring. A man of faſhion knows how and when to dare. He begins his approaches by diſtant attacks, by aſſiduities and by attentions. If he is not immediately and totally repulſed, he continues to advance. After certain ſteps ſucceſs is infallible; and none but very ſilly fellows can then either doubt, or not attempt it. Is it the reſpectable character of Madame de la Valiere, which prevents your daring; are you intimidated at the fierce virtue of Madame Du Pin? Does the invincible modeſty of Madame Caſe diſcourage, more than her beauty invites you? Fie for ſhame! Be convinced that the moſt virtuous woman, far from being offended at a declaration of love, is flattered by it, if it is made in a polite and agreeable manner. It is poſſible ſhe may not be propitious to your vows; that is to ſay, if ſhe has a liking or paſſion for another perſon.

But

But, at all events ſhe will not be diſpleaſed with you for it; ſo that, as there is no danger, this cannot be called daring. But if ſhe attends, if ſhe liſtens, and allows you to repeat your declaration, be perſuaded that if you do not dare all the reſt ſhe will laugh at you. I adviſe you to begin rather by Madame Du Pin, who has ſtill more than beauty enough for ſuch a youngſter as you. She has beſides, knowledge of the world, ſenſe, and delicacy. As ſhe is not ſo extremely young, the choice of her lovers cannot be entirely at her option. I promiſe you ſhe will not refuſe the tender of your moſt humble ſervices. Diſtinguiſh her then by attention and tender looks. Take favourable opportunities of whiſpering, that you wiſh eſteem and friendſhip were the only motives of your regard for her; but that it derives from ſentiments of a much more tender nature; that you made not this declaration without pain; but that the concealing your paſſion was a ſtill greater torment.

" I am ſenſible that in ſaying this for the firſt time, you will look ſilly, abaſhed, and even expreſs yourſelf very ill. So much the better; for, inſtead of attributing your confuſion to the little uſage you have of the world, particularly in this ſort of ſubjects, ſhe will think that exceſs of love is the occaſion of it. In ſuch a caſe the lover's beſt friend is ſelf-love. Do not then be afraid, behave gallantly. Speak well, and you will be heard. If you are not liſtened to the firſt time, try a ſecond, a third and a fourth. If the place is not already taken, you may aſſure yourſelf it is not impregnable."

This I preſume his lordſhip calls *ſolid knowledge*, for he ſays in one place, "*ſolid knowledge*, as I have often told you, is the firſt and great foundation of your future fortune and character; *for I never mention to you the two much greater points of religion and morality, becauſe I cannot poſſibly* SUSPECT *you as to either of them.*" His lordſhip had indeed, no reaſon to *ſuſpect* his ſon as to theſe *very great points*, if he implicitly followed the tuition that was given him; for it is plain his lordſhip does

does not conſider *adultery* as a crime, ſince he ſo ſtrenuouſly recommends it to his ſon, in order to avoid the fatal effects of love intrigues, to gain a proper poliſh, and when practicable, thereby alſo to obtain the ſecrets of cabinets. Our noble writer is certainly a complete Machiavelian in politics, in friendſhip, and even in love.

His lordſhip never lets any opportunity eſcape him to ſhew his averſion to profeſſed women of pleaſure. In a ſubſequent letter we find this paſſage. " I ſhould have thought that lord *** at his age, and with his parts and addreſs, need not have been reduced to keep an opera wh—e, in ſuch a place as Paris, where ſo many women of faſhion generouſly ſerve as volunteers. I am ſtill more ſorry he is in love with her, for that will take him out of good company, and ſink him into bad; ſuch as fidlers, pipers, and *id genus omne*; moſt unedifying and unbecoming company for a man of faſhion." Lord P — probably was no dangler, though a young man, and he might think the crime of fornication, leſs than that of adultery.

As the late Duke of N—has always been conſidered as a doubtful character, it is with pleaſure we find an outline of his portrait drawn by ſo great a maſter as lord Cheſterfield, who was equally acquainted with his merit and his frailties.

The following paſſage is extracted from a letter addreſſed to his ſon, when he was upon the point of repairing to Hanover, at the time of the late king's reſidence there, and when he was accompanied by the duke in the ſummer of 1752. " Direct your principal battery at Hanover, at the Duke of N—'s: there are many weak places in that citadel; where, with very little ſkill, you cannot fail making a great impreſſion. Aſk for his orders in every thing you do; talk Auſtrian and Antigallican to him; and as ſoon as you are upon a footing of talking eaſily to him, tell him *en badinant*, that his ſkill and ſucceſs in thirty or forty elections in England, leave you no reaſon to doubt of his carrying his election for Frankfort; and that you look upon the archduke as his member for the empire. In his hours of feſtivity and compotation

potation drop, that he puts you in mind of what Sir William Temple ſays of the Penſionary De Wit, who at that time governed half Europe; that he appeared at balls and aſſemblies and public places as if he had nothing elſe to do, or to think of. When he talks to you upon foreign affairs, which he will often do, ſay that you really cannot preſume to give any opinion of your own upon thoſe matters, looking upon yourſelf at preſent only as a poſtſcript to the *Corps Diplomatique*; but that if his grace will pleaſe to make you an additional volume to it, though but in *duodecimo*, you will do your beſt that he ſhall neither be aſhamed or repent of it. He loves to have a favourite, and to open himſelf to that favourite: he has now no ſuch perſon with him; the place is vacant, and if you have talents you may fill it; in one thing alone do not humour him; I mean drinking; for as I believe you have never yet been drunk, you do not yourſelf know how you can bear your wine, and what a little too much of it may make you do or ſay: you might poſſibly kick down all you had done before."

Mr. Stanhope is not here debarred drinking ſo much on account of its being a beaſtly vice, as the danger to which it may expoſe him when off his guard, at a time that he ſhould be playing the ſycophant, and courting the foibles of his patron.

The following letter of recommendation, is ſo happily turned, and written with ſo much purity of language, that it is here preſented to the reader as a ſpecimen of his lordſhip's epiſtolatory ſtile in the French tongue:

Monſieur,

Je m'intéreſſe infiniment à tout ce qui touche Monſieur Stanhope, qui aura l'honneur de vous rendre cette lettre; ce'ſt pour quoi Je prens la liberté de vous le préſenter; je ne peux pas lui en donner une preuve plus convainquante. Il a beaucoup lû, il a beaucoup vû, s'il l'a bien digeré voila ce que je ne ſçais pas; il n'a que

vingt ans. Il a déjà été à Berlin il y a quelques années, et c'eſt pour quoi il y retourne à preſent; car à cette heure on revient au nord par les mêmes raiſons, pour leſquelles on alloit il n'y a pas longtems au ſud. Permettez, Monſieur, que je vous remercie du plaiſir et de l'inſtruction que m'a donné vôtre hiſtoire du ſiécle de Louïs XIV. Je ne l'ai lu encore que quatrefois, c'eſt que je voudrois l'oublier un peu avant la cinquieme, mais je vois que cela m'eſt impoſſible; j'attendrai donc l'augmentation que vous nous en avez promis, mais je vous ſupplie de ne me la pas faire attendre long tems. Je croïois ſçavoir paſſablement l'hiſtoire du ſiécle de Louis XIV. moïennant les milliers d'hiſtoires, de memoires, d'anecdotes, &c. que j'en avois lû, mais vous m'avez bien montré que je m'étois trompé, et que j'en avois qu'une idée très confuſe à bien des égards, et très fauſſe à bien d'autres. Que je vous ſçais gré ſurtout, Monſieur, du jour dans lequel vous avez mis les folies et les fureurs des ſectes. Vous emploïez contre ces fous ou ces impoſteurs les armes convenables, d'en emploïer d'autres ce ſeroit les imiter: c'eſt pas le ridicule qu'il faut les attaquer, c'eſt par le mépris qu'il faut les punir. A propos de ces fous je vous envoïe ci jointe une piece ſur leur ſujet par le feu docteur Swift, la quelle je crois ne vous déplaira pas. Elle n'a jamais été imprimée, vous en devinerez bien la raiſon, mais elle eſt authentique. J'en ai l'original écrit de ſa propre main. Son Jupiter, au jour du jugement, les traite à peu près comme vous les traités, et comme ils le meritent. Au reſte, Monſieur, je vous dirai franchement, que je ſuis embarraſſé ſur vôtre ſujet, et que je ne peux pas me decider ſur ce que je ſouhaiterois de vôtre part. Quand je lis vôtre derniere hiſtoire, je voudrois que vous fuſſiez toujours hiſtorien; mais quand je lis vôtre Rome Sauvée (toute mal imprimée et défigurée qu'elle eſt) je vous voudrais toujours Poëte. J'avoue pourtant qu'il vous reſte encore une hiſtoire à écrire digne de votre plume it dont vôtre plume eſt ſeule digne. Vous nous avez donné il y a long tems

l'hiſtoire du plus grand Furieux (je vous demande pardon ſi je ne peus pas dire du plus grand Héros) de l'Europe. Vous nous avez donné en dernier lieu, l'hiſtoire du plus grand Roi ; donnez nous, à preſent, l'hiſtoire du plus grand et du plus honnête homme de l'Europe, que je croirois dégrader en appellant Roi. Vous l'avez toujours devant vos yeux, rien ne vous ſeroit plus facile ; ſa gloire n'exigeant pas votre invention poëtique, mais pouvant ſe repoſer en toute ſureté ſur vôtre vérité hiſtorique. Il n'a rien à demander à ſon hiſtorien que ſon premier devoir comme hiſtorien, qui eſt *Ne quid falſi diceri audeat. Ne quid veri non audeat.* Adieu Monſieur Je vois bien que je dois vous admirer le plus en plus tous les jours, mais auſſi je ſçais bien que rien ne pourra jamais ajouter à l'eſtime et à l'attachement avec les quels je ſuis actuellement,

Votre très humble, et

très obéiſſant ſerviteur.

This complimentary letter appears evidently to flow from the high opinion his lordſhip entertained of Voltaire's extraordinary talents. " I have lately read over all his (Voltaire's) works, that are publiſhed, though I had read them more than once before. I was induced to this by his *ſiecle de Louis XIV.* which I have yet read but four times. In reading over all his works, with more attention I ſuppoſe than before, my former admiration of him, is, I own, turned into aſtoniſhment. There is no one kind of writing, in which he has not excelled. You are ſo ſevere a claſſic, that I queſtion whether you will allow me to call his *Henriade* an Epic Poem, for want of the proper number of Gods, devils, witches, and other abſurdities, requiſite for the machinery: which machinery it ſeems, is neceſſary to conſtitute the epopée. But whether you do or not, I will declare (though poſſibly to my own ſhame) that I never read any Epic Poem with near ſo much pleaſure." Such is his lordſhip's opinion of this poet's great abilities, tho'

I am apt to think that the generality of *claſſic* readers will give the preference to the *Iliad*, the *Æneid*, and *Paradiſe Loſt*.

It muſt hurt every admirer of Lord Cheſterfield's merit and erudition, his good ſenſe and knowledge of the world, to find the following declaration flow from his pen to his ſon. "I began the world, not with a bare deſire, but with an inſatiable thirſt, a rage of popularity, applauſe, and admiration. If this made me do ſome ſilly things, on one hand, it made me, on the other hand, do almoſt all the right things that I did: it made me attentive and civil to the women I diſliked, and to the men I deſpiſed, in hopes of the applauſe of both: though I neither deſired, nor would I have accepted the favours of the one, or the friendſhip of the other. I always dreſſed, looked, and talked my beſt; and I own was overjoyed whenever I perceived that by all three, or by any one of them, the company was pleaſed with me. To men I talked whatever I thought would give them the beſt opinion of my parts and learning; and to women, what I was ſure would pleaſe them, flattery, gallantry and love. *And moreover I will own to you under the ſecrecy of confeſſion, that my vanity has very often made me take greater pains to make many a woman in love with me*, if I could, for whoſe perſon I would not have given *a pinch of ſnuff*. In company with men I always endeavoured to outſhine, or, at leaſt, if poſſible to equal the moſt ſhining man in it. This deſire excited whatever powers I had to gratify it; and where I could not perhaps ſhine in the firſt, enabled me at leaſt, to ſhine in a ſecond or third ſphere. By theſe means I ſoon grew in faſhion; and when a man is once in faſhion, all he does is right. I was ſent for to all parties of pleaſure, both of men and women; where, in ſome meaſure, I gave the tone. *This gave me the reputation of having had ſome women of condition; and that reputation, whether true or falſe, really got me others.* With the men I was a Proteus, and aſſumed every ſhape, in order to pleaſe them all. Among the gay I was the gayeſt, amongſt the grave, the graveſt; and

I never omitted the leaſt attentions of good breeding, or the leaſt offices of friendſhip, that could either pleaſe or attach them to me: and accordingly I was ſoon connected with all the men of any faſhion or figure in town—— *Practiſe all the arts that ever coquette did to pleaſe.*"

We find, notwithſtanding all theſe inſtructions, Mr. Stanhope was not always ſucceſsful with the ladies, as the following uncommon paſſage in a ſucceeding letter proves. " The fine Mrs. Pitt, who it ſeems ſaw you often at Paris, ſpeaking of you the other day, ſaid in French, for ſhe ſpeaks little Engliſh----(a chaſm of three lines, which, however, by the context we may eaſily diſcover, was not originally filled up with a very favourable deſcription)---, whether it is that you did not pay the homage due to her beauty, or that it did not ſtrike you as it did others, I cannot determine; but I hope ſhe had ſome other reaſon than truth for ſaying it. I will ſuppoſe that you did not care a pin for her; but, however, ſhe ſurely deſerved a degree of propitiatory adoration from you, which I am afraid you neglected. Had I been in your caſe, I ſhould have endeavoured, at leaſt, to have ſupplanted Mr. Mackay, in his office of nocturnal reader to her."

A ſpecimen of courtly duplicity in the reign of Charles II. recommended as an example by his lordſhip, cannot with propriety be paſſed over.

" The famous earl of Shafteſbury, in the flagitious reign of Charles II. while he was chancellor, had a mind to be a favourite as well as a miniſter of the king: in order therefore to pleaſe his majeſty, whoſe prevailing paſſion was women, my lord kept a w---e, whom he had no occaſion for, and made no manner of uſe of. The king ſoon heard of it, and aſked him if it was true; he owned it was; but that though he kept that one woman, he had ſeveral others beſides, for he loved variety.

"A few days afterwards the king, at his public levee, ſaw lord Shafteſbury at ſome diſtance, and ſaid in the Circle, "One would not think that that little weak man, is one of the greateſt whore-maſters in England; but I can aſſure you that he is. Upon lord Shafteſbury's coming into the circle there was a general ſmile; the king ſaid, "this is concerning you, my lord." "Me, Sir," anſwered the chancellor, with ſome ſurprize. "Yes, you," anſwered the king; for I had juſt ſaid, that you were the greateſt whore-maſter in England: Is it true?" "Of a *ſubject*, Sir, replied lord Shaftesbury, perhaps I am." Thus we find, according to the Stanhopian ſyſtem, not only real vices muſt be acknowledged, but imaginery ones adopted, to ſhine in courts and riſe to favour.

This letter concludes with an excellent and uſeful piece of advice. "At your age one is allowed to *outrer* faſhion, dreſs, vivacity, gallantry, &c. but by no means to be behind hand in any one of them."

We find Mr. Stanhope, upon the loſs of his *political maidenhead* (as his lordſhip calls it) in the houſe of commons, was not ſo fortunate as might have been expected. He nevertheleſs receives great encouragement from his father, who ſtrongly recommends to him perſeverance; and tells him "if he ſhould ſtill want comfort, Mrs. —— will he hopes adminiſter it to him," "for (he adds) in my opinion ſhe may, if ſhe will, be very comfortable; and with women, as with ſpeaking in parliament, perſeverance will certainly prevail ſooner or later."

Mr. Stanhope ſeems to have had more ſucceſs as a miniſter than a ſenator, and the late king and the duke of Newcaſtle greatly approved his diſpatches; but as his political career was terminated in Nov. 1763, he had not an opportunity of diſplaying his talents in ſo elevated a rank of the *corps diplomatique* as his lordſhip had reaſon to expect.

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Upon the whole, the impartial reader, will certainly agree, that amidſt a number of uſeful, important, and judicious reflexions, upon polity, government, the intereſts and views of princes, and the world in all its ſenſes; there are a number of erroneous, fallacious, and futile obſervations; and that when his lordſhip deſcends ſo low as to talk of the utility of carving, the propriety of his ſon's cleanſing his teeth and paring his nails, we almoſt forget that lord Cheſterfield is ſpeaking, and fancy we are receiving a lecture from Mrs. Glaſſe, or are converſing with Hemet or Courtoy. Neither can any judicious reader avoid obſerving how ſparingly he diſtributes learning and merit; that he will allow lord Ch——m little more than a mere *copia verborum* for all his eloquence; that he will ſcarcely permit any of our miniſters to have been acquainted with continental affairs; that neither Sir Robert Walpole or Mr. Pelham were properly informed of the affairs of Europe, and that none ever had any intereſting intelligence, though Mr. Pitt was certainly poſſeſſed of the family-compact, when he adviſed us to commence hoſtilities againſt the Spaniards. At the time he pays no ſmall compliment to his own knowledge, judgment, and abilities, he makes but a very indifferent one to his father, in ſaying he was neither willing or capable of giving ſuch good advice as he does to Mr. Stanhope, and therefore aſcribes all his lordſhip's juvenile errors to the want of this knowledge. Was it neceſſary for his father to be in the ſecret of cabinets, to inform him that drinking was a beaſtly vice, ſwearing a vulgar illiterate bad habit, gaming the toil of dupes, and the harveſt of knaves, or wh--g the reſult of a libidinous diſpoſition, eſpecially in a married man, which frequently no advice, however ſalutary, can eradicate *even at the time of life his lordſhip* PRETENDS *to moraliſe on it*——The word *pretends* may ſeem erroneous; but as his lordſhip is ſo thoroughly convinced of the *propriety* of a proper miſtreſs many years after, we cannot think, but that this, like many other of the honourable author's

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jeux d'eſprit (and we are told he always rallies when he talks of the fair ſex) he may be only meant as a little *badinage*.

Notwithſtanding his lordſhip lays it down as a maxim that letter-writing ſhould be familiar converſation on paper, and that in converſation all interlarding of different languages ſhould be carefully avoided, every one of his lordſhip's letters is a direct refutation of this maxim. Scraps of French inceſſantly, Latin very often, and ſometimes Italian and Greek are introduced.

We may, I think, fairly parodiſe upon his lordſhip without being pronounced ſevere. He recommends particularly to his ſon whilſt in Germany, to attend to the chronology of families, as he ſays, they would ſooner give up the 39 cardinal virtues, if there were as many, than their 39 quarters: ſo I think it may juſtly be ſaid that his lordſhip would ſooner give up the 39 articles, though there are as many, than give up the graces, though there are but THREE--millions to be found in his letters.

But with all their faults, we may juſtly conclude, that three millions of graces attend, in a literal ſenſe, his lordſhip's letters; and that no man who has a taſte for erudition, and wants to be intimately acquainted with polite life, will fail peruſing them more than once, as (with a few exceptions) they are ſuperior to any production that has appeared in our language for ſome years.

F I N I S.